

Heritage & Destiny

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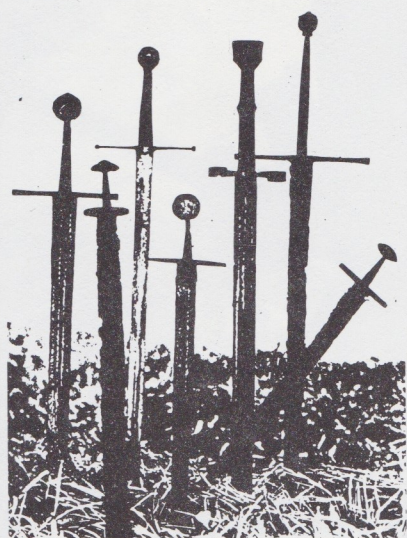
HERITAGE AND DESTINY is an independent journal devoted to the fostering of ethnic consciousness amongst those of British and kindred stock, through the study, revival, promotion and development of our own ancestral culture.

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EDITORIAL

Acculturation

THE culture that has developed and flourished in the British Isles was, until very modern times, the exclusive product of the White man.

Even the art, architecture and music associated with the alien import of Christianity owed everything to European genius and nothing to that religion's founders.

It is only in the last hundred years that our culture has been under strong attack, and the spheres of literature, art, architecture and music have become battlefields for warring ideas and warring aesthetics.

Culture is important because its possession and a sense of ethnic identity are interdependent.

The pollution of our culture is not only a degrading affront to our racial pride and the history of our cultural achievements, but it has also removed one of the greatest barriers against racial interbreeding.

This is particularly so of popular music which has been completely overwhelmed by thumping Negroidal rhythms.

Although Negro influence has been discernable since the end of the last century, the modern 'pop music industry' — formed to exploit the teenage market and now aggressively promoting multiracialism — has only been in existence since the 1950s.

Where Whites still maintain an authentic culture of their own, Black participation in that culture is unknown, and social contact does not occur. One does not see Negroes at classical music concerts or in folk clubs.

At the discotheque things are different. There Blacks excel at the jerky rhythmical dancing which accompanies their jerky rhythmical music, and who can doubt that this combined with the promotion of Black pop and film stars, establishes Blacks as desirable sexual partners and thereby encourages miscegenation?

Culture is ultimately sustained and constrained by racial character, but within those parameters it has a semi-independent existence. Whilst the situation is inherently unstable, it is possible for Whites to adopt Black culture and to become 'White Niggers'.

Acculturation — the adoption of alien cultural traits — can have two results. Those who accept these alien traits develop a false consciousness. Those young Britons who adopt 'Soul' music, for example, become *ersatz* Blacks. Those who don't accept them

find themselves rootless and alienated, foreigners in their own country, and sufferers from 'culture shock'.

Culture is just as much a theatre of war as politics, and has been subject to the same myths and obfuscations. We have been led to believe that cultural change has — like certain political changes — been an 'inevitable historical trend'. But what is an historical trend, and is it necessarily inevitable?

The word 'trend' is a verbal abstraction with a determinist quality. It suggests the existence of an historical railway line along which men must travel.

The concrete reality is quite the reverse, for a trend is the observable pattern left by the interaction of contending socio-genetic groups. In other words, men set the trends rather than vice versa. Trends are the result, not the cause of history, and it is precisely because they are created by contending human groups that they are never inevitable. If the outcome of battles were inevitable, very few of them would ever be fought.

Through the manipulation of 'anti-Racist, anti-Fascist' propaganda in alliance with liberals and assertive racial minorities, Marxists have established a strong lever in the media, education and other positions of power throughout society.

If the merest suggestion of 'Racism' (other than Minority Racism) is detected, the Marxist Holy Inquisition raises the cry of "heresy". Non-Marxists are put on the defensive and obliged to dissociate themselves from whatever or whoever the Marxists are attacking, lest they too are accused of being accomplices after the fact in the gassing of six million Jews etc.

The Marxists are by no means in the majority, and nor do they hold ultimate power. Their ability to initiate and pursue witch-hunts with the complicity of the rest of society nevertheless demonstrates that while the Nation continues to sleep, the coalition of racial and ideological allies ranged against the resurgence of Faustian Man have the political situation very much sewn up.

Only the surviving remnant of our culture contains an expression of our racial spirit. If we lose that we have lost everything. It is our last bastion and it is already under a calculated attack.

Now while 'Classical Marxists' cling to a more or less determinist

Continued on page six

MARK COPUS-MESLEY AND ALAN DALE

The exposure of Margaret Mead

Leading environmentalist discredited by new research

WHEN the famous British psychologist, Sir Cyril Burt, was accused of faking his results, liberals and Marxists claimed that the whole case for the inheritance of intelligence had been discredited.

Completely independent research has, however, vindicated Burt's conclusions, irrespective of the validity of his data. Professor Christopher Jencks of Harvard, who always regarded Burt's data as suspect, concluded from his own research that intelligence is at least 60% determined by hereditary factors, while Professor H. J. Eysenck puts it at 75-80%.

Environmentalists themselves have now been thrown onto the defensive, however, following new evidence which throws serious doubt on the research and theories of the late Margaret Mead, a leading environmentalist and the guru of social anthropology.

Pivotal studies

For over fifty years Mead's studies in Samoa and New Guinea have been pivotal in the argument that people are shaped by the culture in which they are brought up rather than by their genetic inheritance. Many sociologists have used her work to bolster their theories on gender and the family. Her cross cultural studies are used to demonstrate that there is no universal masculine or feminine personality, and that the conjugal family is culturally and not biologically derived.

An indication of Mead's influence is given in the current Advanced Level text book for students of sociology which claims that, "Mead's work can be used to show just how much of what is taken for granted in a given society is in fact culturally influenced"¹.

Deliberately misled

Earlier this year the very foundation of Mead's cultural determinism was exploded in an attack by Derek Freeman, Professor Emeritus of Anthropology at the Australian National University in Canberra². He ridiculed her environmentalist theories and claimed that the South Sea Islanders of Samoa had deliberately misled her by conforming to her preconceptions.

Margaret Mead went to Samoa convinced of extreme cultural determinism, and her 1925 survey conveniently confirmed this viewpoint³.

Mead depicted the Samoans as a gentle, peaceful people without religious conflicts, jealousy or the stresses of adolescence seen in industrial societies. They were easy-going and enjoyed free love. The existence of such a culture would be powerful evidence that human society is not a product of inevitable biological forces. Freeman, however, found no such culture.

With special access to criminal records Freeman discovered the 'gentle, peaceful' Samoans had high rates of murder and assault, and a rape rate (at two-and-a-half times that in the US) amongst the highest in the world. He found that the Samoans were prone to fits of jealousy, that they were intensely competitive, that they live in an "authority system" that regularly results in serious psychological disturbances, and that they carry the "cult of female virginity" to a greater extreme than any other culture.

Errors in methodology

Professor Freeman spent six years in Samoa checking Mead's research. Among the errors in her methodology he identified were her ignorance of the subtleties of the Samoans' language, and the fact that she lived not amongst the Samoans themselves, but with American expatriates. Her research was based entirely on interviews with fifty adolescent girls conducted in the back room of a medical dispensary!

Participant observation, with the researcher living amongst the people studied, has considerable scientific dangers anyway, as it relies on the skill, objectivity and honesty of a single observer. Mead's work was not, however, even based on **observation**, but on **informants**.

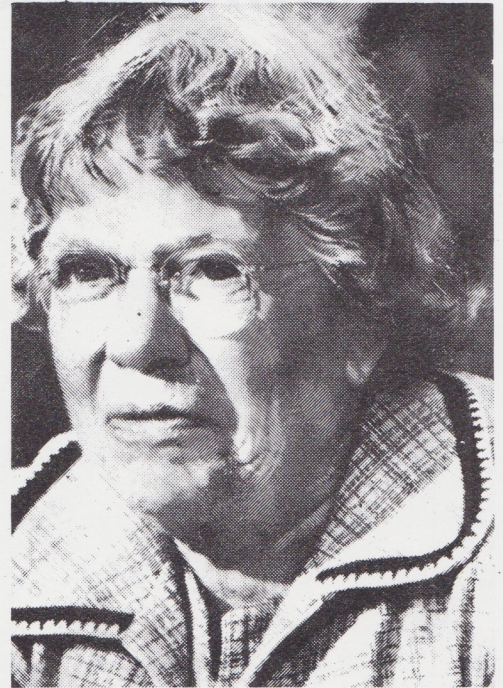
Yet, for many years, social scientists have used Mead's studies to support the claim that environment determines man's behaviour and have applied this analysis to societies such as our own. Many students have gone through universities and polytechnics where they have been indoctrinated with this environmentalist ideology.

Margaret Mead was one of the many anthropologists who came under the influence of Franz Boas, born of Jewish parents in Germany in 1858. Boas went to America in 1886 and became a lecturer in psychology. In 1899 he became a Professor of Anthropology at Columbia University.

Assertive racial minority

Although untrained in biology, he was largely to determine the course of anthropology in America, endowing it with his own sociological ideas. Before his time, it was the Galtonian tradition of evolutionary anthropology which held sway in America and Britain. Boas was largely, if not single-handedly, responsible for a revolution that reversed the dominant orthodoxy within his own lifetime.

This revolution was not a scientific revolution, but a political revolution that lent pseudo-scientific gloss to the ideological demands of an assertive racial minority and its allies.



The late Margaret Mead: leading environmentalist and guru of social anthropology.

1. *A New Introduction to Sociology* by Mike O'Donnell (Harrap, London 1982).
2. *Margaret Mead and Samoa: the Making and Unmaking of an Anthropological Myth* by Professor Derek Freeman (Harvard University Press, 1983).
3. *Coming of Age in Samoa* by Margaret Mead (New York, 1928).

JOHN THORNTON BANNERMAN

Marx, Darwin and the scientific ideology

WHEN in 1867 Karl Marx had completed the first volume of his major work, *Das Kapital*, he offered to dedicate it to the great biologist Charles Darwin. Darwin cautiously declined the honour, pleading his "ignorance of economics". It is one of the great ironies of history that the main founder of one of the major ideologies contending for the soul of the Twentieth Century should thus have wished to dedicate his *magnum opus* to the man who was to play an equally significant, if less overt, role in founding the other great contending world-view.

No less ironic were the words spoken sixteen years later at Marx's graveside by his amanuensis and financial backer, Friedrich Engels. "Just as Darwin discovered the law of evolution in organic nature," eulogised Engels, "so Marx discovered the law of evolution in human history." Ironical, for the social consequences of the law of evolution in organic nature Darwin discovered sounded the death-knell of Marx's pretended "law of evolution in human history".

The invocation of Darwin's name by Marx and Engels cannot have reflected any grasp on their part of the social implications of his discoveries. Implications which are in fact utterly fatal to the Marxist world-view. Instead, Marx and Engels trotted out the name of Darwin as part of their ambition to present as 'new' and 'scientific' a body of belief which is actually very old and wholly unscientific.

Marx's 'scientific' "law of evolution in human history" is, at bottom, little more than the old Judaeo-Christian superstition dressed up in the trappings of pseudo-scientific jargon. Trappings which in turn merely reflect the rising prestige of Science and the declining prestige of religion in the Nineteenth Century Western Society in which Marx lived.

Marx's vision of human history, past and future, shares the basic Judaeo-Christian theme of the Fall and Redemption of Man. In the beginning according to Marx was the primal Eden of "primitive communism". Therein entered the serpent of private ownership. This, as the distinguished Oxford historian R. N. Carew-Hunt rightly put it, "in the Marxist scheme takes the place of the Fall of Man, since the inclination of men to take advantage of one another was a corruption introduced into history by the private ownership of the means of production"¹.

After the Fall follow ages of Man floundering in sin, or "class struggle", as Marx terms it. Human misery and degradation steadily increases as feudalism succeeds the servile economy, capitalism succeeds

feudalism, fewer and fewer capitalists exploit more and more workers ever more brutally, the rich get richer and the poor get poorer.

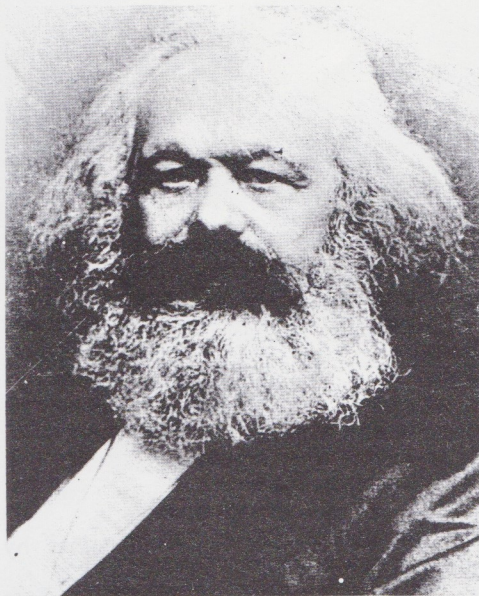
But then comes Redemption. Fired by the One True Faith preached by the Redeemer Marx and his modern-day Marxist apostles, the righteous proletarians (with a little help from "progressive bourgeois elements" like K. Marx, F. Engels and, come to think of it, most leading Marxists then and now) overthrow the wicked Capitalist system. "The expropriators are expropriated" and, after a brief 'Socialist' interlude, the Communist Millennium arrives. After which, as after the Coming of the Jewish Messiah or the Second Coming of Christ, history in effect stops, having attained a stasis of eternal and universal perfection.

Marxism shares more than a historical and eschatological vision with Judaeo-Christianity. Despite denials of the existence of any immutable moral laws divorced from the system of social relations, Marxists in fact share the egalitarian, cosmopolitan ethic of Judaeo-Christianity and its other 'secular' offshoot, bourgeois liberalism. Marx derives his blistering sense of moral outrage at the "inequality", "unfairness", "exploitation", "injustice" etc. of his contemporary Capitalist society in essence from the Judaeo-Christian ethic, as indeed do his modern disciples when they evince such 'shock! horror! gasp!' moral affront at the "evil" of 'racism and fascism'.

The Sermon on the Mount and the *Communist Manifesto* share not merely a common social outlook but also a common equalitarianism, anti-elitist ethic. But Marx's loudly-proclaimed atheism deprives such a morality of its only possible objective justification: that it is decreed for men by a vastly more powerful supernatural entity who will ruthlessly condemn to eternal torture any and all who disobey said entity in that or any other matter. Bereft of the 'Stalin in the Sky' before whom Jews, Christians and Muslims alike fawn and grovel, Marx's ethic hangs mystically suspended above the ideological void — scarcely a very scientific position!

Most fundamentally, Marxism shares with Judaeo-Christianity, and with its other offspring, liberalism, a common 'environmentalist' view of the nature of man. Central to the Marxist thesis, as to the Judaeo-Christian and liberal, is the doctrine that men are in some sense born equal, and that all the subsequent inequalities which are so obvious between men and between races of men are simply the result of environmental influences — upbringing, social background, education etc. In effect, human nature is a product of human society: societies create men, rather than the other way round. In Marxist terms, the 'substructure' of economic relations determines the 'superstructure' of ideas, beliefs, laws, mode of government and culture. Marx, following the Eighteenth Century liberal Rousseau, goes further than traditional, though less so modern 'trendy', Judaeo-Christians and blames all human wickedness on the environment — specifically the institution of private property.

From this Marx deduced that if society creates human nature then a perfect society can create perfect men. Marxists in power should, by forced collectivization, be able to



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create a race of altruistic angels inhabiting a Communist Elysium. Or at least ants in human form, dwelling in a giant anthep. So Marx deduced.

But, for all his invocations of science and Darwin, he never seriously attempted to prove, or even to adduce evidence for, this egalitarian, environmentalist conception of the basic nature of man, which, as we have seen, he derived via Rousseau from Judaeo-Christianity. Lenin went so far, in *The State and Revolution*, as to dismiss the question of how exactly the fundamental transformation of human nature required to 'build Communism' was to be effected as one to which there could be no answer and which no one has the right to ask. Hardly the attitude of the scientist! But quite the attitude of the priest of a dogmatic mystery cult confronted with an awkward question! It is hardly necessary to point out that when Lenin first put into practice the social reforms demanded by Marx the promised 'fundamental change in human nature' failed to occur, leaving him and his successors to flounder their way into a society Marx would have recognised as a classic example of his "Asiatic, or slave" economy!

Thus Marx was himself guilty *par excellence* of the very 'Utopian idealism' he correctly identified as proof of the 'unscientific nature' of other Nineteenth Century Socialists such as Proudhon and Owen.

Despite the 'scientific' jargon in which it is couched, and the silly and sterile 'dialectical' word-games in which it indulges, Marxism has no serious claim to being 'scientific'. It is an incoherent and internally inconsistent rationalisation of nihilistic envy, utopian social fantasies, Judaeo-Christian moral outrage and messianism, and ethnic alienation (as Carew-Hunt pointed out "It is no accident that so many of the Communist leaders from Marx's day onward have been Jews"²).

Indeed, Marxism may be said to be little more than the old Judaeo-Christian superstition purged, in deference to increasing popular awareness of scientific credibility, of angels, virgin births, miracles, risings from the dead, Oriental despots in the sky and other ideological equivalents of flying saucers and Bermuda Triangles.

Marxism retains all the self-righteous bigotry, totalitarian desire to extirpate not only all rival faiths but also all rival brands of its own faith, and justification of very real present evils on the grounds of far less substantial future bliss (be it in Heaven or on an indefinitely postponed future Earth) of its Judaeo-Christian parent. For all their claims to 'scientific truth', Marxists silence those who would reveal scientific findings that contradict their dogma as brutally as Christians, Jews and Muslims have always done. The book burnings of the Holy Inquisition and those of Trofim Lysenko, the death at the stake of Giordano Bruno and the death in a Soviet labour camp of the geneticist N. I. Vavilov, 'anti-racism' and 'Creationism' reflect alike the frantic writhings of the foul grubs of ignorance, bigotry and superstition lest they be illuminated for what they are by the clear light of Science.

Charles Darwin, by contrast, was among the greatest of those Scientific illuminators

of the Judaeo-Christian-Marxist-liberal gloom. His epochal work, apart from dispelling the hold of hither-Asiatic tribal creation myths on the Western mind, also laid some of the first bricks in the imposing edifice of hard scientific facts which today supports the only ideologically-coherent alternative to the intellectual spawn of the alien Judaeo-Christian phantasmagoria.

That alternative world view, upheld today by Racial-Nationalists around the World, is based upon a 'hereditarian', rather than an 'environmentalist', conception of the genesis of human nature. The human nature we observe — including not only individual and racial inequalities in abilities but also universal behaviour patterns such as territoriality (e.g. Nationalism), ethnocentrism (e.g. Racism), aggression and social hierarchies — this world-view considers to be the product not of 'economic relationships' but of an inborn, genetic inheritance. That inheritance, the product of millions of years of evolution, is, in effect, fixed.

Therefore we, as hereditarians, believe that we must accept the existing realities of human nature, as it is now and evidently has been throughout recorded history. We cannot, as Marx did, simply dream up a Utopia and blindly trust that human nature will change beyond recognition so men can live in it. Instead we must design any conceptions of a better future society around the existing reality of the human nature, taking into account the inbred national and racial characteristics of the people who will make up that society. Thus we base our socio-political programmes, however radical, firmly on the existing human reality. And we base our perception of that reality firmly on the findings of Science.

These scientific findings which underpin our case first began to emerge clearly in the time of Darwin, the mid-Nineteenth Century. It was Darwin's contemporaries, such as Sir Francis Galton, who first began measuring and quantifying human inequalities in attributes such as intelligence, and adducing evidence that they were hereditary rather than environmental in origin. Another of his contemporaries, Gregor Mendel, was, unknown to Darwin, laying the foundations of genetics, the science which would explain how such hereditary inequalities were determined and passed on from generation to generation. And others were simultaneously laying the foundations of physical anthropology, which examines the races of man and the differences between them.

Darwin's great contribution to the development of our world-view was to perceive why these inherited inequalities between individuals and races should occur, and the nature and crucial importance of their role in the development and progress of life. For Charles Darwin did not invent the idea of the evolution of life from lower to higher forms, including Man. That idea had occurred to some of the Classical Greeks. But, in the 1840's, he finally realised *how* that evolution occurred: by the process of the Natural Selection of the fittest individuals in the struggle for limited resources, the "survival of the fittest".

It can at once be seen from this that inherited inequalities are the precondition for



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evolutionary advance. If there are no inequalities, all are equally endowed with the trait under consideration, running ability, length of neck, intelligence or whatever, then clearly there is no 'fittest' to be selected. And if there are inequalities, but they are not inherited but environmentally determined, then the selection of the fittest will have no evolutionary effect. For fitness will not then depend on parental genes but the organism's own environment and upbringing. Fitter parents will have offspring no fitter on average than the average of their, the parents', generation. So selection, however rigorous, will have to start anew in each generation, and no evolutionary advance can occur.

The corollary also obtains. If any trait has evolved, as in geologically recent times human intelligence and social behaviour have done, then in order to have done so that trait must be subject to hereditarily determined inequalities within and between the populations of the species concerned. Thus we would expect, on *a priori* grounds of Darwinian evolutionary theory, to find the very hereditary variations in, for example, intelligence within and between human races that we in fact do find.

So Darwin showed that inherited individual and racial inequalities are not only inevitable but progressive in terms of human evolutionary advance. Such inherent inequalities are the very fuel which drives the machine of evolution. And they are a deadly poison to the social theories of Marx and his followers. For they imply that, in a number of important respects, human nature is and must be determined at root by genes, not the social environment. In which case changing the social environment cannot in any fundamental way change the nature of man. So the essential precondition for the "attainment of Communism" — the whole point of all Marx's ideas, and of his 'Communist' successors' actions — is inherently unattainable.

The more so as in the century since Darwin's death geneticists and sociobiologists have shown that more and more facets of Man's social nature are the products of genetic evolution, not "the relationships of the productive forces". Today Marxists

cannot deny Darwin's thesis, lest they be reduced to supernatural fairy tales to account for the origin of Man. But in accepting Darwin, they must clasp to their bosom an ideological viper whose truth is a deadly poison to their entire world-view.

Marxism therefore is not, despite its claims, scientific. It is contradicted by the evidence of Science. Indeed, it is surely significant that, for all their talk of 'scientific socialism', Marxists have always rested their case almost entirely upon the writings of economists, *soi-disant* 'sociologists', historians, self-appointed political philosophers and indeed everyone but scientists. The only prominent student of Darwin's field, biology, who freely joined the Marxists, J. B. S. Haldane, left them in disgust when they tried to solve the fatal contradiction between Marx and Darwin by imposing the anti-Darwinian crankery of the charlatan Lysenko on the scientific world at gunpoint.

In contrast, those of us who uphold Marxism's only serious intellectual rival, hereditarian Racial-Nationalism, adduce in support of our arguments scientists almost exclusively — geneticists, physical anthropologists, sociobiologists, evolutionary biologists and so on. It would be no great overstatement to say that, whilst Marxism emerged from the gloom-enshrouded reading room of the British Museum amid the mouldering tomes of discredited superstitions, Racial-Nationalism was born in the laboratory under the bright light of the new scientific vision.

Indeed the difference between Marx and Darwin, as between the ideologies each inspired, is fundamentally the difference between superstition however pseudo-scientifically expressed and true science. It is the difference between astrology and astronomy, between flying saucers from Atlantis and Apollo spacecraft to the moon, between perpetual motion machines and atomic powerplants, between hysteria and reason, between the political equivalents of the witch-doctor and the surgeon. At root, it is the difference between the murky mystery cults of the Levant and the brilliance of the European mind.

1. *The Theory and Practice of Communism* by R. N. Carew-Hunt (1963), page 61.
2. *Ibid*, page 32.

Acculturation

Continued from page two

philosophy (though, of course, always acting as if they had free will), Marxist revisionists have absorbed the ideas of the Italian Communist theorist, Antonio Gramsci (1891-1937), who recognised the leadership of ideas and the importance of cultural initiatives.

By changing its philosophical emphasis in favour of the importance of individual human will and attempting to change consciousness through the promotion of an alternative culture, these revisionists have stood Marxism on its head but made it no less dangerous.

Although the 'Underground' drug cult of the late 1960s and early 1970s failed to achieve anything and burnt itself out, less self-destructive approaches have taken its place such as street theatre, festivals with face

painting and West Indian steel bands, and man-hating women's groups run by lesbians. Indeed, the entire mechanism of an alternative society with community centres, housing projects, law centres and bookshops has sprung up all over the country.

If we are to combat these developments we must enter the cultural war ourselves. It is not enough to accept this in theory, pass resolutions and then forget about them. We must recruit, organise and educate a cultural vanguard of our own, which will actively join battle to drive back alien, cosmopolitan influences, and reassert our own, Faustian, culture.

If we do not act then we might as well join the St. Vitus's dance in which our Nation is jerking its way to death and extinction.

Britain and the Sea

A maritime heritage and a maritime destiny?

Part One: The foundations of British power

ALTHOUGH last year's war for the Falklands was of short duration and won at relatively little cost, it will hopefully prove to be a turning point of historical significance.

While some view it as an aberration in Britain's new found continental orientation, the writer sees it as a timely reminder of an inevitable continuity with older traditions.

In the first of a series of articles he examines the foundations of Britain's maritime heritage. Future articles will examine the legacy and implications of that heritage for our future development.

RACIAL-NATIONALISTS — reacting against phoney geographical 'Nationalism' — tend to downgrade the importance of geographical factors in shaping a nation's destiny. While geography alone does not determine national identity, geographical factors do play an important part in determining a nation's history, its culture and even its biology.

Britain's earliest human inhabitants, the Palaeolithic hunters, walked here when the land bridge with the continent was still in existence. But all the later settlers, the Neolithic Mediterraneans, the Beaker Folk, and all the later waves of Nordics — from whom we inherit most of our genes — came here by sea.

It would be rash to argue that we are predisposed to be a seafaring nation merely because our ancestors migrated here by water, especially in view of the fact that for the greater part of our history we have not been a naval power. And yet, as Carleton Coon allows, migration has some selective value¹ and it is not fanciful to suppose that the adventurous spirit of our ancient forbears was genetically inherited by later generations, equipping them with the psychological resources and initiative to explore and colonise when stimulus and opportunity were present.

The effect of the sea on our culture has been profound. The sea has captured our imagination and entranced us for centuries. Our greatest national heroes, and our greatest national victories, are those associated with the sea.

It is, however, the effect of the sea on our history with which we are mainly concerned here. The geographical phenomenon of the British Isles has not only had a profound effect on the destiny of those and their descendants who made the archipelago their home, but on the rest of Europe and, indeed, the world.

Once settled by its ancestral stocks, a process completed in 1066, the sea provided the inhabitants of the British Isles first with a bulwark and then with a highway.

Secure in its position, needing a navy but not necessarily an army, and large enough to support a sizeable population, the emergence of Britain as a significant force was possible if not assured. The factor which

made the possibility a reality and the reality one of greatness was the dynamism and adventurous spirit fitting to the heirs of the Celts, the Anglo-Saxons and the Vikings.

To have written of this spirit a few years ago might have seemed a little ridiculous in the wake of Britain's decline, but the rekindling of this spirit in response to our experience in the South Atlantic demonstrated the essentially robust instincts of the masses that have been overcast and obscured by the feebleness and treachery of Britain's *Guardian*-reading intelligentsia.

England's first major foray overseas was the attempted conquest of France in pursuit of the dynastic claims of England's kings.

The Hundred Years War (1337-1453) included the great English victories in the land battles of Crécy (1346), Poitiers (1356) and Agincourt (1415), as well as in the naval battle of Sluys (1340).

The conflict gave birth to both English and French Nationalism, the latter contributing to eventual English defeat. Henry VII's invasions were adventures — not serious attempts at conquest — and the last English possession in France, the town of Calais, was lost in 1558.

England's ambition for expansion and enrichment was thenceforth turned outwards to the world beyond Europe. Escaping continental limitations, it was a turn to a world of opportunity on which our future greatness was to be built.

England, formally united with Wales in 1536, with Scotland to form Great Britain in 1707, and with Ireland to form the United Kingdom in 1801, was to fight many wars with European powers, but these were not wars of conquest in Europe.

Balance of Power

England's aim was to guard its back from continental domination by preventing any one country from becoming the dominant power in Europe (the doctrine of the Balance of Power), and to eliminate its trade rivals in the struggle for empire in the New World.

This aim was achieved by a system of alliances and subsidies coupled with the fighting of naval battles, and without, generally speaking, committing large forces of its own to land warfare on the continent.

England was not alone in the struggle for empire, but found itself in competition with four other major maritime powers with coasts on the western seaboard of Europe. These powers were Portugal, Spain, Holland and France, and the latter three were, together with England, destined to dominate future European history.

What made England unique — and what gave it a competitive advantage — was the fact that it was the only island power. It could thus pursue its imperial ambitions without being hampered by direct involvement in the struggle to maintain or resist European ascendancy. This was above all the key to

Longships and round ships

THE possession of naval power, as of all military power, ultimately rests on morale and *matériel*. As we shall see later, the technical aspects of naval development — along with the possession of fighting spirit — were crucial to the achievement of naval supremacy. In order to put these later developments into perspective we will begin by briefly tracing naval developments from earliest times.

The earliest reference to West European warships in Classical literature is to the sailing ships used by the Veneti of Gaul against Julius Caesar. These compared favourably with the fragile craft used by the Romans, and facilitated the maintenance of close contact between the Celts of Britain and France.

Further North, however, ships of a different type had evolved. These were rowed vessels used primarily for coasting, and it was rowed longships such as the one found at Sutton Hoo which brought the Anglo-Saxons to Britain. It was a development of this vessel, particularly the addition of mast and sail, which resulted in the superb longships which brought both the Vikings and the Viking-descended Normans.

These double-ended, clinker-built galleys, single-masted and square-rigged, served as war and cargo ships, and the descendants of this type remained the typical northern ship until the end of the Thirteenth Century.

The development of the rudder around 1200, the deep-draft hull and additional masts gradually transformed the longship into a more efficient sailing ship. Although the galley was to survive in the Mediterranean, it was the beamier, round-hulled sailing ship that was to be the warship of the future in northern waters.

The Battle of Sluys in June 1340 was fought by round-hulled sailing ships that functioned in peacetime as merchantmen. In wartime, temporary wooden castles were added to bow and stern. Such ships developed into larger vessels with permanent castles and more than one mast.

The origin of the British navy is sometimes traced to Alfred the Great. Despite the romantic appeal of this notion, it is to the Tudors that we must look as the real founders of Britain's unbroken naval tradition.

Henry VIII not only built the first dry-dock in England but initiated the adoption of gunports. This facilitated the development of the true heavy-gun warship which was to dominate naval warfare for three centuries.

British naval tactics

THE emergence of the gunned sailing ship in the Fifteenth Century had led to naval battles being fought by ships in line ahead on parallel courses. This formation followed directly from the nature of the ships, and allowed maximum firepower from broadsides to be brought to bear, especially if two lines could envelop one.

But it was also easy to break off action, and such battles were indecisive.

British tactics during the Revolutionary and Napoleonic Wars were based on attack in column form windward, the breaking of the enemy line, and the taking up of positions to leeward to prevent the enemy escaping. The tactic was designed to force a decisive result. Had British gunnery not been at least twice as good as French gunnery, the tactic would have been suicidal, for it allowed the defenders to cross the attackers' T and thus expose them to raking.

Naval prowess allowed the British to overcome tactical risk in pursuit of strategic benefit.



The foundations of British greatness were laid by a succession of naval victories. Geographical position and sea power allowed Britain to escape continental limitations.

British success, and determined the pattern of our Seventeenth, Eighteenth and Nineteenth Century history. Britain prospered while all its European rivals exhausted themselves.

Only in the Twentieth Century have we abandoned the advantages of our insularity in favour of close involvement in Europe, and suffered the consequences.

Strictly speaking, of course, England itself is not an island, but it obtained the advantages of insularity by coalescing with Wales and Scotland into the British Nation. It also first dominated and then attempted to absorb Ireland, though with rather less success. These moves to unite the British Isles were impelled by strategic necessity, and parallel — on a smaller scale — the attempts of European hegemonists to dominate the continental land mass.

In the struggle for an overseas empire outside Europe England arrived on the scene relatively late. Immediately after Columbus' first voyage the Spanish and the Portuguese had — under the auspices of the Pope — already divided the world between them!

Spain and Holland

England's clash with Spain was occasioned directly by Anglo-Spanish competition in the New World and by English aid to the Dutch Protestant revolt in the Netherlands. It culminated in the defeat of the Spanish Armada in 1588, one of the greatest epics of English history. In the Seventeenth Century Spain was already in decline when it received another blow from England in the form of Cromwell's intervention (1654-1659) in the larger European conflict of the time. This ensured that Spain was never to rise again.

Portugal was eliminated as a major maritime power when, during the period of its union with Spain from 1580 to 1640, most of its empire was conquered by the Dutch.

The Dutch had celebrated the defeat of the Armada, but after winning independence Holland itself emerged as England's main rival both in the carrying trade and further afield. It took three wars (1652-1654, 1665-1667 and 1672-1674) between these vigorous Protestant nations for the issue to be settled in England's favour.

The struggle with France

After thirty years of fighting the Dutch, England accepted a Dutch monarch, William III, and another radical reorientation occurred in English foreign policy.

William's main aim in accepting the English throne was to use England's help to protect Holland against France. This sharp reversal of England's pro-French, anti-Dutch position began a century of warfare between England and France.

This second 'Hundred Years War' comprised the War of the League of Augsburg (1688-1697), the War of Spanish Succession (1701-1713), the War of Austrian Succession (1739-1748), the Seven Years' War (1756-1763), the American War of Independence (1775-1783), and the Revolutionary and Napoleonic Wars (1792-1815).

The change of enemy from France to Spain, from Spain to Holland and from Holland to France was not haphazard, but a consistent pursuit of English interests in response to England's perception of changes in the balance of power. The change of enemy from Holland to France, for example, was marked by the accession of William, but it was **caused** by Holland's exhaustion and the growing power of France.

Some modern continental advocates of European unification seem to resent Britain's historical policy of dividing Europe and building an empire beyond. This writer does not, at this stage, intend to be drawn into a consideration of whether England's policy was a "good thing" or a "bad thing" when viewed from a national, racial, ideological, moral or other standpoint.

It would seem, however, to be an appropriate and convenient place to point out that England's aims and methods were no different from those of our continental rivals. They were simply more successful.

Importance of naval power

It is beyond the scope of this article to trace, in detail, the course of each of these wars, but it is necessary to give some indication, however brief, of the important part played by naval power.

The wars against Spain and Holland were almost entirely naval in character and need not detain us, but the naval element in the wars against France is sometimes less obvious.

The War of Spanish Succession was won on land, but Marlborough had regarded naval operations as an integral part of the war effort. Britain acquired Nova Scotia, Newfoundland, the Hudson Bay territories, Gibraltar and Minorca, and emerged from the war supreme at sea and in world trade.

The War of Austrian Succession brought no advantages, but Britain excelled in the Seven Years War under the great national leader William Pitt the Elder. He financed Prussia to wage war in Europe while Britain fought the French in India, Canada and at sea.

It was thanks to naval power that Britain was able to conduct and win the war on a worldwide scale. The French were beaten for control of India, and — with the capture of Quebec by an amphibious operation — lost their foothold in North America.

While the Seven Years War was Britain's greatest success and demonstrated the importance of naval power, the loss of the American colonies demonstrated the consequences of not having naval supremacy. With the Royal Navy overstretched by having to face the combined fleets of our enemies, the main British force in North America was cut off by sea and forced to surrender.

In the Revolutionary and Napoleonic Wars the British fleet bottled-up the French in port, saving Britain from Napoleon's planned invasion and protecting the sea route to India. The Battle of Trafalgar was the culmination of a French attempt to draw the Royal Navy out of the English Channel, and thus obtain a temporary local superiority to allow passage of their invasion army. The overwhelming British victory at Trafalgar removed the threat once and for all.

1. *The Living Races of Man* by Carleton S. Coon (Jonathan Cape, 1966), pages 35-36.

The Race Riots of 1919

Part Two: Aftermath and retrospect

*Died some, pro patria,
non 'dulce' non 'et decor' . . . Walked eye-deep in hell
believing old men's lies, then unbelieving
came home, home to a lie,
home to many deceits,
home to old lies and new infamy.*
— Ezra Pound

IN the first part of this article we traced the outbreak and course of the race riots that occurred in Liverpool, South Wales and London in the summer of 1919. In this second part we trace the immediate aftermath and place the riots in their historical perspective.

What was the reaction of the authorities?

In Liverpool the police rounded up the Negroes for their own protection. By Tuesday 10th June 500 had been placed in the Bridewell¹. The internment was voluntary, however, and those who chose to leave did so². This was obviously no long term solution.

Repatriation

It was reported on Wednesday 11th June that "the police have communicated with the Home Secretary on the subject of repatriation, and also on the situation generally, and now await the reply"³.

The possibility of repatriation had already been broached before the outbreak of the riots: "Quite recently the discharged soldiers' and sailors' organisation appealed to the Lord Mayor with the object of ascertaining if something could not be done to repatriate the negroes who by retaining the war jobs they held were preventing white men from getting employment.

"The Lord Mayor, in reply to the appeal, stated that he had already been in communication with the Colonial Office on the subject of the repatriation of the coloured men"⁴.

A representative of Liverpool's Coloured population had also tried to arrange terms for the repatriation of his fellow Blacks. In a later statement to the *Liverpool Echo*⁵ he said: "On May 13 I visited the Lord Mayor with a view to the repatriation of some coloured men, to find if it was possible for a bounty to be given to these men through the Colonial Office . . ."

Home Office reaction was not encouraging: "In reply to the request of the Liverpool police for the internment or repatriation of the negroes, the Home Office has stated that it has no power to intern them, as they are British subjects"⁶.

On the same day as this report, however, a conference was held at Liverpool between a Labour Ministry official, the Lord Mayor, and the Head Constable, where "It was decided that coloured men should be quickly removed from the Bridewell and other places in the city and placed in an internment camp pending repatriation, which will be expedited"⁷.

A similar response seems to have occurred in relation to South Wales⁸:

"It is understood that the Government will, in view of the colour riots at Cardiff and Barry, institute investigations on the same lines as those conducted at Liverpool . . . with the result that the black men were interned. The War Cabinet has not yet deliberated in the matter, and are leaving it for the present to the Departments concerned, but, in conversation with a high Government official to-night, he intimated that negroes would be repatriated as soon as possible. The difficulty was that they would not go when offered passages, but they would have to go now."

Aliens and "British subjects"

The seeming conflict between these reports did not reflect quite the change of attitude it might first suggest. The explanation lies in the fact that the Immigrant population fell into two categories: those who held foreign nationality, and those who were, if only technically, British subjects. The Government was willing to repatriate compulsorily the former, whether Black or White, but was willing only to try to bribe the latter to leave:

"In consequence of the recent colour riots against negroes and Chinese at Cardiff and Liverpool the Government have decided to repatriate as soon as possible aliens who came to England during the war. Powers already in their possession enable them to do this, and will be put in force as soon as shipping is available.

"The Ministry of Shipping is stated to be making every effort to assist the civic authorities in Liverpool and other areas where racial riots have taken place by arranging for the repatriation of as many negroes as possible.

"The people, principally affected, who will be dealt with first, are the Chinese, of whom there are huge numbers at seaport towns, mainly London, Liverpool and Cardiff. Permission to stay will be accorded only in very exceptional cases to Chinese who have acquired businesses in Great Britain.

"Other aliens affected include the large number of Norwegians, Danish and Swedish subjects who were brought to England by the Government during the war to work at agriculture and munitions.

"Many of the negroes are in a different position, being British subjects, and as such cannot be deported against their will. But an attempt is to be made to solve this difficulty

"The Ministry of Shipping is stated to be making every effort to assist the civic authorities in Liverpool and other areas where racial riots have taken place by arranging for the repatriation of as many negroes as possible."

1. *Liverpool Echo* 11th June 1919.
2. *Ibid* 12th June 1919.
3. *Ibid* 11th June 1919.
4. *Ibid* 6th June 1919.
5. *Ibid* 10th June 1919.
6. *South Wales Echo* 12th June 1919.
7. *The Times* 13th June 1919.
8. *South Wales Echo* 13th June 1919.

"The coloured men in Cardiff... seem to have grown more arrogant of late. They have earned good wages and have been able to give free rein to their love of display and ostentation and to make themselves more attractive in the eyes of a class of women who infest seaports."

by offering an inducement to them to depart. It is expected that on the offer of a free passage and a small sum of money to each the majority will be willing to leave"⁹.

Despite this encouraging declaration of intent there were two problems. First, most of the Negroes were British subjects. Secondly, these British subjects were disinclined to leave despite being paid to go. So much for the modern day advocates of voluntary repatriation!

The failure of the Government to come to terms with the question of who should and who should not be a British citizen is a problem with which we are all too familiar today. In 1919 the question was clouded by a sentimental view of the multiracial Empire: today it is clouded by a sentimental view of multiracialism *per se*.

Mulatto element

Some Immigrants did go.

It was reported¹⁰ on Wednesday 18th June that a steamer was to leave Liverpool that day with 200 Negroes bound for their homes in West Africa. The authorities hoped "in this way to alleviate substantially, if not end, the racial troubles in that city." The report continued:

"Should the men be embarked without trouble and the experiment otherwise prove successful, another steamer will follow to the same part of the world within a few days. Arrangements have been made already for transport for such negroes as desire to return to the West Indies at the end of this month."

A report on Monday 14th July stated: "Two hundred and one East Indians and Arabs were taken from Cardiff to Plymouth on Thursday last under police escort. They were shipped on a Government vessel for conveyance to their homes"¹¹.

This writer has not so far been able to find out exactly what proportion of the Immigrant population was repatriated, whether compulsorily or voluntarily. Perhaps it is impossible to establish with any certainty. Perhaps, in view of the situation we have now, it is rather academic.

It is certainly true and well known that the Coloured Immigrant influx of that era left indelible marks on the genetic pool. The populations of Liverpool and Cardiff still have a mulatto element whose origin predates the Second World War. (Cardiff's "Nigger-town" is now better known as Tiger Bay).

Negro arrogance

What were the underlying causes of the race riots of 1919? Turning to contemporary newspaper explanations we find mention of competition for jobs, dislike of Immigrant character, and Immigrant relations with White women.

The *Liverpool Echo* explained¹²: "The labour shortage during the war led to a big influx of blacks, both West Africans and West Indians. These men, who were at the time able to find plenty of employment, have remained, with the result that they have helped to glut the labour market."

A tradesman and "well-known social worker" who lived in the affected area of

Cardiff, and who was an eye-witness to most of the scenes, gave an interview to the *South Wales Echo* in which he stated¹³: "During the war the Government imported a large number of the black race from various parts of the world. Presumably they 'did their bit' satisfactorily, and the Government should have sent them back or placed them in a suitable camp when their service was done, instead of throwing them on the labour market in the British ports. There are at Cardiff over 1,000 of such men at the present time."

The *Daily Mail*¹⁴ blamed Negro arrogance: "The coloured men in Cardiff... seem to have grown more arrogant of late. They have earned good wages and have been able to give free rein to their love of display and ostentation and to make themselves more attractive in the eyes of a class of women who infest seaports."

"Some of the Negroes in Cardiff own their own houses, and demobilised Cardiff men who are lucky if they get a back room feel aggrieved at the black man's flourishing state. The fact that the Negroes are nearly all armed and fire on the slightest provocation intensifies the swiftness with which isolated encounters swell into street battles."

The *Daily Express*¹⁵ also noted that: "Most of the negroes have been found in possession of weapons... 'Ah 'as to carry a razzor, boss, 'cause no barber'll shave dis cullud-man!' is the usual reason for carrying so deadly a weapon."

In the conclusion to his report the Head Constable stated: "There is a readiness on the part of the coloured race to use firearms, razors and knives immediately a brawl commences, and that unlawful and highly dangerous practice unquestionably generated the intense anger of a section of the white population against the coloured men which culminated in the riots"¹⁶.

Miscegenation

The Cardiff social worker quoted earlier with regard to competition for jobs also cited White fears that the Blacks were "bent on seducing girls"¹⁷.

The *Liverpool Echo* noted¹⁸: "The profound difficulty of the problem as it affects white women is obvious. This moral trouble is the principal cause of most of the racial conflicts, which recently have become more frequent."

The question of miscegenation was dealt with succinctly in a contemporary article written by an Australian correspondent¹⁹:

"Dominion citizens of the Empire see one benefit in the troubles which the Mother Country has at present with a small negro population, brought into the country by the war. Great Britain will now understand better the 'White Australia policy' and Western Canada's objection to unrestricted Asiatic immigration... you cannot give full privileges as 'a man and a brother' to other racial types without accepting them also as brothers in law; and that path leads to racial degradation."

"It is the sex question... that is the marrow of the matter. The coloured man so soon as he is treated as an equal aspires to be the mate of the white woman. That is the

9. *Liverpool Echo* 17th June 1919.
10. *Morning Post* 18th June 1919.
11. *South Wales Echo* 14th July 1919.
12. *Liverpool Echo* 6th June 1919.
13. *South Wales Echo* 12th June 1919.
14. *Daily Mail* 14th June 1919.
15. *Daily Express* 12th June 1919.
16. *South Wales Echo* 10th July 1919.
17. *Ibid* 12th June 1919.
18. *Liverpool Echo* 6th June 1919.
19. *Morning Post* 13th June 1919.

real test of equality for him, and it is a logical enough test. But all the instincts of our white race refuse that. Thus we come to the practical conclusion that coloured immigrants cannot be accepted as citizens of a white country on terms of full equality."

As at Notting Hill in 1958 the White revolt against the imposition of a multiracial society was spearheaded by young men, and the flashpoint for their anger was above all the question of miscegenation. This, together with competition for jobs and simple dislike of the racial character of the aliens, are universal causes of racial friction and obvious to us today.

Nothing unusual

What is a little harder for us to understand is the scale and intensity of White reaction. In 1919 Coloured Immigration was a relatively minor problem compared to today, but it excited such strong feelings in the areas affected that literally thousands of ordinary local people took to the streets at a moment's notice, and pressed their cause with such violence that the authorities were on the verge of committing the army.

This reaction was probably aided by the heightened sense of Nationalism and the desperation bred by the war, and the fact that it occurred before the destruction of street life by urban redevelopment and the replacement of reality by television.

But it would be wrong to place too much emphasis on seeking an explanation for the outbreak. When placed in historical perspective there was nothing unusual about the events of 1919. They form part of a pattern showing that instead of having a long tradition of tolerating multiracialism, the British People have had a long tradition of opposing it.

It is our present apathy and hopelessness that is out of character, the result, no doubt, of years of multiracial propaganda pumped out by a relatively unrepresentative but powerful and influential clique of committed multiracialists who dominate the mass media and other positions of power in and behind the British Establishment.

Jewish immigration

Alien immigration and the status of aliens in Britain had been an important issue before the First World War, though at that time it had mainly concerned the Jews. But if public reaction to immigration was consistently hostile, then so was the absence of effective government response.

Public opposition to Jewish immigration had culminated in 1905 in the passing of the Aliens Act, which has been described by one Jewish writer as "intended more to assuage popular feeling than to halt the flow"²⁰. The same writer added: "Even during the blackest period of the First World War, with Britons going hungry, Jews continued to stream out of the docks at Tilbury"²¹.

The possible implications of the race riots of 1919 were not lost on the *Jewish Chronicle* which declared in an editorial that: "As Jews, we naturally have a special interest in this matter"²².

With a complete inversion of the truth

and a supreme example of disinformation the editorial went on to argue that the Government was responsible for "fostering race-hatred by anti-alien legislation".

By shutting the door, but not shutting it tightly, the governments of this century have steered a 'middle course' between the advocates of relaxing restrictions (such as the *Jewish Chronicle* of 1919) and the advocates of tightening restrictions. Although the exponents of unrestricted immigration may feel that this 'middle course' has been racist by involving any restrictions at all, it is they rather than us who have benefited in the long-term.

One cannot help wondering to what extent the advocates of allowing immigration have lobbied behind the scenes, not just since the Second World War, but since the turn of the century²³?

Effective political organisation

When governments have acted to deal with the problem they have only done so in response to White pressure, and the measures taken have been half-hearted, characterised more by their failure than their success.

Today's Establishment is the same only worse. It is positively committed to the creation of a multiracial society, and looks with favour on the degree of immigration and miscegenation that is now afflicting Britain. White apathy is at its worst, and yet, the multiracialists have cause for concern.

The British People do not have a very intellectual Nationalist tradition, in the way that some other European nations have. Our memory is short. Very few people know anything about the events of 1919.

The multiracialists are different. They undoubtedly have much better records, and see things in much more perspective. They are fond of referring to our 'history of multiracialism', but they must know that there is little in that history to comfort them. Their position is undoubtedly stronger than it was in 1919. They may feel that they have now swamped this country so much that it is beyond saving. They may feel in reach of total victory. But I am sure they are also worried, worried that they are sitting on a volcano about to erupt, and fearing that the eruption will be far worse than in 1919.

There are times in the history of nations when they have risen up to drive out invaders, just as our Celtic ancestors did in the First Century AD. We would not think of dissociating ourselves from the revolt of Boudicca and the Iceni, even though it involved the massacre of thousands of Romans and their collaborators. We should not, likewise, think of dissociating ourselves from the White rioters of 1919.

Their action was an inevitable consequence of the introduction of racially unassimilable elements into our society. Such riots will happen again and again until such elements are totally and permanently removed.

But rioting alone cannot achieve this result, and can only invite Establishment repression. Only effective political organisation, aimed at getting rid not only of the Immigrants but of the System which imported them, can achieve this end.

"The coloured man so soon as he is treated as an equal aspires to be the mate of the white woman. That is the real test of equality for him, and it is a logical enough test. But all the instincts of our white race refuse that."

20. *A Peculiar People* by Barnet Litvinoff (Weidenfeld and Nicolson, 1969) page 165.

21. *Ibid.*

22. *Jewish Chronicle* 20th June 1919.

23. In her book, *Surrender of an Empire* (Boswell Publishing Co, 1933), Nesta Webster cites two examples, in 1924 and 1925, of deputations from the Board of Deputies of British Jews visiting the Home Secretaries of those years to remonstrate about the restrictions on aliens. In the post World War Two period deputations from the Board of Deputies have concentrated on pressuring for 'Race Relations' legislation to silence the opponents of multiracialism. Part of that story is told in *The Nation Wreckers* by Sandra Ross (Britain First Press, 1975).

Traditional British folk song

Part Six: Sea songs and shanties

BRITAIN'S great naval victories were won at a time when its sailors were subjected to appalling conditions and harsh discipline.

Hearts of Oak, written by an actor in the mid-Eighteenth Century, suggested that sailors were called to honour, not pressed like slaves, but this was not quite correct. British sailors were patriotic and fought valiantly, but life at sea was so bad that the fleet could only be manned in time of war by the use of the press-gang.

A woman's view of this arbitrary form of conscription is given in the following song collected in Sussex:

*All things are quite silent, each mortal at rest,
When me and my love got snug in one nest.
But a bold set of ruffians they entered our cave,
And they forced my dear jewel to plough
the salt wave.*

*I begged hard for my sailor as though I
begged for life.
They'd not listen to me, although a fond
wife,
Saying: "The king he wants sailors; to the
sea he must go."
And they've left me lamenting in sorrow and
woe.*

One cause for complaint was the delay in receiving pay. This forced naval seamen to sell their pay-tickets to usurers at half-price¹:

*An usurer in Lothbury, a Jew of high
renown,
Hearing the sailors would be paid strait
hasted up to town.
What! pay the Navy all, d'you say, sure that
can never be!
For then much greater men must lose their
trades as well as we . . .*

Although confined to a floating prison, sailors were allowed some compensations when in port: "Pressed men, being unable to go ashore in case they absconded, were allowed bumboats alongside with the Jewish slop-dealers bringing them tobacco, clothing and booze, not to mention harlots from the Ratcliffe Highway"².

Songs about Britain's naval victories have not been as enduring as *Admiral Benbow*, a song about a British naval defeat! Benbow was a butcher's apprentice turned admiral who lost his life in action against the French in 1702:

*Admiral Benbow lost his legs by chain-shot,
by chain-shot.
Admiral Benbow lost his legs by chain-shot.
And down on his stumps did fall, and so
bitterly did call:
"Fight on, my noble lads, 'tis my lot!"*

A stoical devotion to duty tinged by a wry humour in the face of adversity has always marked and appealed to the British character. This 'Nordic fatalism' which can

also be found in the sagas is in sharp contrast to the bombastic chauvinism we associate with certain more excitable peoples.

The only battle songs that have had wide appeal were those relating to piracy, a maritime counterpart to the success of high-waymen ballads. In *Captain Ward*, a pirate by that name cocks a snook at James I whose neglect of the navy had allowed an explosion of piracy.

Singing was not generally encouraged in the Royal Navy and it is not always easy to establish which songs were actually made and sung by sailors, and which ones were the products of landmen. From the merchant sevice, however, there were many songs about the hardship of life at sea which, in contrast to the romantic view taken by the landsman, have an authentic ring to them.

They tell of cold and hunger, storms and shipwrecks, the hazards of Cape Horn and the miseries of icy whaling grounds. The *Ship in distress* begins "You seamen bold who plough the ocean/See dangers landmen never know", and tells the story of a disabled ship whose crew are forced to cast lots to see who is to be eaten first. *The Greenland Whale Fishery* bemoans:

*Oh, Greenland is a dreadful place,
It's a place that's never green,
Where icebergs grow and the whale-fish blow,
And the daylight's seldom seen, brave boys,
And the daylight's seldom seen.*

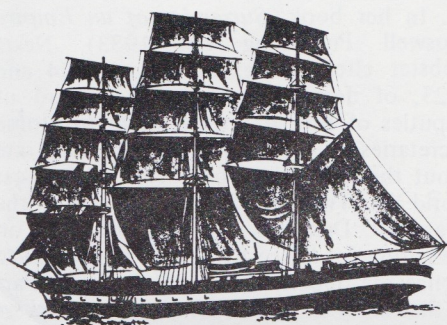
Sadness is not the only emotion represented. The special comradeship born of a hard struggle against the elements also evoked resilience and pride as in the stirring Scottish song *The bonny ship 'The Diamond'*.

The seaman's problems didn't end when he got ashore. Many songs tell of him being robbed by prostitutes, or cheated or shanghaied by boardinghouse masters:

*When first I landed in Liverpool,
I went upon the spree.
My money at last, I spent it fast,
got drunk as drunk could be;
And when my money was all gone,
it was then I wanted more.
But a man must be blind to make up his mind
to go to sea once more.*

*I spent that night with Angeline,
too drunk to roll in bed.
My watch was new, and my money too,
in the mornin' with 'em she'd fled;
And as I roamed the streets about,
the whores they all did roar,
"Here comes Jack Spratt, the poor sailor lad,
he must go to sea once more."*

The songs we have cited depict hard men in hard conditions, but as Lloyd points out there is another side to the sailor's character: "Now and then, in museums and curio shops we find sweet mermaids carved on coconuts, classical scenes scrimshawed on



spermwhale teeth, a pillowcase embroidered with two hearts and an anchor, delicate fond things worked by coarse hands in the stuffy half-deck, and we are reminded that if some of the old seamen were of the ringtailed roarer kind, others were thoughtful men, masters of their vernacular culture both at work and in leisure. So too with the songs they sang³.

Lloyd goes on to mention songs like *Farewell, my dearest Nancy, Lovely on the water, and Just as the tide was flowing*, beautiful songs which were "recorded from old sailors or have been found scribbled in the back of ships' log-books".

Along with ceremonial songs, work songs have one of the strongest claims to antiquity. By 'work songs' we are not here concerned with songs that are merely about work, but functional songs of the leader and chorus type used to provide a rhythm for co-ordinated muscular effort and to relieve the tedium of repetitive tasks.

The British folk song repertoire probably once numbered a large variety of work songs which have been lost over the centuries as machinery replaced human labour. For such a fundamental type of song, it is ironic that most of the surviving examples are of relatively recent origin.

The most obvious and wellknown type of work song is of course the so-called 'sea shanty'.

Songs or chants for hauling in unison were known to sailors in medieval times and those for rowing in ancient times, but it was

the Nineteenth Century packet-ships and clipper-ships which stimulated the greatest age of the sea shanty.

The lead in developing these ships had come from America, but it passed to Britain. The shanty genre was thus to some extent Anglo-American though even the American ships had predominantly British crews.

There were essentially two types of work which shanties were designed to accompany. One was working with machines such as windlasses, capstans and pumps and was known as 'heaving'.

The other was setting and reefing sails which consisted mainly of pulling on ropes and was known as 'hauling'.

Haul away, Joe was used as a sheet shanty with the pull coming on the final word of the refrain which was often delivered as a "savage howl"⁴:

King Louis was the king of France afore the revolution,

'Way, haul away, we'll haul away, Joe!

But the people cut his head off an' spoiled his constitution,

'Way, haul away, we'll haul away, Joe!

Shanties flourished briefly in the great age of the clipper-ships and expired with their eclipse. The opening of the Suez Canal in 1869 made it practical for steamships to reach Australasia and the Far East. Sailing-ships failed to survive the century and the need for shanties died with them, killed like other work songs by the onward march of industrialisation.

1. *Shanties and Sailors' Songs* by Stan Hugill (Herbert Jenkins, London 1969), page 29. Stan Hugill came from a long line of seamen, and had himself served in sailing ships.
2. *Ibid*, page 17. The Ratcliffe Highway was a waterfront street close to the London Docks. An account of its pubs, brothels, music-halls and characters in the days of sail is given in Stan Hugill's *Sailortown*.
3. *Folk Song in England* by A. L. Lloyd (Panther, London 1969), page 279.
4. Hugill, page 198.

REVIEW

Periodicals

NATIONAL CONSCIOUSNESS is the quarterly journal of the Institute of National Studies, and is edited by John Henden and Paul Kingsley, university graduates in Psychology and Philosophy respectively.

The duplicated format of the journal should not detract from the obvious talents of its writers, who, besides producing the journal, have organised seminars on the heredity - versus - environment controversy, Marxism, workers' co-operatives, national culture and the financial system.

Of particular interest is the educational supplement included in each issue. This concentrates attention on a specific subject and brings to bear on it a great deal of factual information.

We do not think that the directors of the Institute will be offended or think it unfair if we describe them as the ideological remnant of a group which left the organisational mainstream of the British Nationalist movement at the end of 1975 and existed in organised form until the end of 1977.

The group was characterised by its anti-authoritarian stance, and by the ideological radicalism on social and economic issues of a section of its leadership.

Despite some successes in the electoral field, the National Party bore the seeds of its

own destruction. Its ultra-democratic image was interpreted by some of its members as a green light for usurping the authority of its elected leadership. Despite being the victims of this negation of democracy, its leadership was paralysed by a lack of will on the part of the majority to enforce discipline, and the party degenerated into a welter of anarchy and chaos.

The demise of the group was an object lesson in how it is possible to be too democratic as well as too authoritarian. What is desirable, therefore, is not a dogmatic adherence to the notion of authoritarianism, or a self-righteous adherence to the notion of democracy, but a reasonable, pragmatic and workable balance between the two.

To the directors of the Institute, however, democracy seems to be an absolute. A supplement to issue No. 4 of *National Consciousness* described Britain as having "an imperfect democracy". This implies that it would be possible for Britain to have a 'perfect democracy', and desirable to try to achieve it. Such a Utopian concept seems to us to smack of the totalitarianism found in monotheistic religions and the political ideologies sprung therefrom.

As Racial-Nationalists, versed in the biological realities of life, we must recognise

that men are not equal, are not in possession of the same knowledge and understanding, and do not have identical motivation. It is inevitable that some will influence others. How then can there be such a thing as a 'perfect democracy'?

Despite having some differences in outlook we think that it is a pity that many of the excellent ideas expressed in *National Consciousness* have not reached a wider audience. Its full potential has not been realised because of the isolation, and isolationism of its editors.

When *Heritage and Destiny* was launched we said that the "necessary 'reevaluation of all values' can only come from an independent source, free from the demands, restraints and other problems which are incumbent on political parties."

In order to maintain our independence, both in fact and in appearance, we have fended off any mention of Racial-Nationalist political parties; let alone favourable reviews.

This has, however, provided us with a dilemma, because it has contradicted the basic objective of making a frank and candid analysis! Were we to continue as before we could conceivably find ourselves in a Britain ruled by a Racial-Nationalist party which we have never mentioned!

We make no apologies, therefore, for noting the reappearance of *New Nation*, the theoretical magazine of Britain's foremost Racial-Nationalist organisation, the National Front. The magazine is now edited by the NF's chairman, college lecturer Andrew Brons. The current (third) issue includes articles on Hilaire Belloc, genetics, high finance, conspiracy theories, art, ideology, 'ruralism' and music.

Ruralism, the idea of a return to the land, is a subject examined by Joe Pearce and Nick Griffin. Following in the footsteps of thinkers, writers and men of action such as William Cobbett, William Morris, G. K. Chesterton, J. R. R. Tolkien, Otto Strasser and Douglas Reed, Joe Pearce argues:

"In the modern town, man is seen purely as a producer of material wealth; his sole function in life is to maximise the profits of his industrial or financial master. He is seen merely as a consumer and producer — as a customer for the mass produced rubbish poured out by the machines of industry. Under such circumstances man ceases to be an individual, he becomes disorientated, without roots, a cosmopolitan, an alien in his own land. He will no longer feel any pride or love for his native country."

Although *New Nation* also aims to reach a wider audience by being sold on the campuses of universities, its principal function is as an ideological house magazine for the National Front. It thus fulfills an obvious and justifiable function.

Duplication of effort

What is not so justifiable is the proliferation of independent Racial-Nationalist publications. Since *Heritage and Destiny* was founded in the Spring of 1980, at least three other independent British publications have appeared which share to some extent our concern with history and culture.

Two more magazines have been talked about to the writer's knowledge, and the time may come when everybody capable of writing an article (and some incapable) will have their own magazine. These magazines may only be published once every year, but they will be free from ideological compromise!

The spread of the idea is, of course, a necessary first step, and the appearance of so many publications of our type shows at least that recognition of the need for a cultural offensive is growing.

It has, however, resulted in a duplication of effort and a dissipation of resources which would be more effectively employed in a united effort.

Heritage and Destiny was intended to "help provide a forum" and our columns have never been closed to those who follow our general line. The establishment of a regular and successful publication is, after all, only the first step. It is not enough.

We must breathe some life into the idea. We must establish cultural circles and groups. We must attract and promote people with artistic talents. We must encourage active participation in cultural activities. We must establish a cultural vanguard.

National Consciousness: BM 744, London WC1N 3XX. *New Nation*: 50 Pawsons Road, Croydon, Surrey CRO 2QF.

The Conan phenomenon

Heroic 'sword-and-sorcery' film provokes hysterical reaction from liberal critics

JOHN MILIUS'S film *Conan the Barbarian* is the consummation of a Conan cult that has been growing in recent years. This fantasy film, based on the Conan 'sword-and-sorcery' novels of Robert E. Howard, extols the heroic virtues and has disturbed liberal film critics.

Set in a mythical 'Hyborean' Dark Age it tells the story of Conan's quest for revenge against a bandit turned prophet of a powerful religious cult.

The religious con-man, Thulsa Doom, had killed Conan's parents and enslaved him. After years of hard physical labour Conan has become a muscle-bound superman. He is bought and trained as a gladiator. Once freed, he goes in search of revenge.

Conan is played by Arnold Schwarzenegger, five times Mr. Universe, and his woman, Valeria, by Sandahl Bergman.

Heroic myths and sagas

Robert E. Howard (1900-1936) specialised in adventure stories of all types, and Conan began life as a comic strip in *Weird Tales* in the 1930s. Reprinted in paperback by Sphere Books in the 1960s the Conan stories began to enjoy a new vogue along with the fantasy illustrations of Frank Frazetta used for the novels' covers.

The sword-and-sorcery genre is a revival, after an interruption of a millenium, of the heroic myths and sagas of our ancestors. This revival was pioneered in the late Nineteenth Century by the Nordicism and early British Socialist, William Morris (see *H&D* Nos. 4 and 5), and was continued in more recent times by J. R. R. Tolkien.

"Racist"

Racial battlelines are not clearly drawn in the *Conan* film, but the mere fact that the hero is White and the leading villain is played by the only Negro in the cast was enough to draw criticism that the film is "Racist".

Thulsa Doom's cult has parallels with both Communism and Judeo-Christianity. It has a parallel with Communism because its naive and well-meaning hippy adherents are subjected to brutal and mindless regimentation in order to serve the ulterior and quite different aims of the cult's leadership. It has a parallel with Judeo-Christianity partly for the same reason and also because it is, like the origin of Judeo-Christianity, a phallus worshipping snake cult. (Readers will be aware of the story of Ariel's wand which turns into a snake and of the primitive self-mutilating rite of circumcision).

The film begins with a quotation from Nietzsche: "That which does not kill us makes us stronger." The clear message of the



Arnold Schwarzenegger as *Conan the Barbarian* in John Milius's new film.

film is: "Smash your enemies and drive them before you!" This is strong stuff and it provoked an hysterical reaction.

A view by David Hughes in the *Sunday Times* (29th August 1982) used the words "drivel", "turgid", "perversion", "rag bag of half-witted kitsch" and "farrago" to describe the film.

A review by John Preston in the *New Statesman* (27th August 1982) described the quotation from Nietzsche as "crackpot", accused the film of "Racism" and concluded: "Fortunately, the chances of anyone taking this at all seriously, much less granting it any kind of political credibility, are negligible since the film is abominably bad."

Archetypal warrior

Conan is not great literature or great cinema. It is kitsch. But we do not live in the artistic refinement of the Renaissance. We live in the Twentieth Century when most art that is not nihilistic anti-art is kitsch.

The film has not been attacked because it is kitsch, but because of its message. It does not portray a masochistic weakling who meekly turns the other cheek, forgives his enemies and reads the *Sunday Times* and the *New Statesman*.

It portrays a dynamic hero — passionate, relentless and revengeful: the archetypal warrior of our counter-attack.

Heritage and Destiny aims to help provide a forum for the objective analysis of important issues, including the assets and liabilities of all political, economic and religious systems.

Our *Forum* section is where you — the readers — can present your comments and ideas, especially where these are short and thus unsuitable for inclusion in the form of articles.

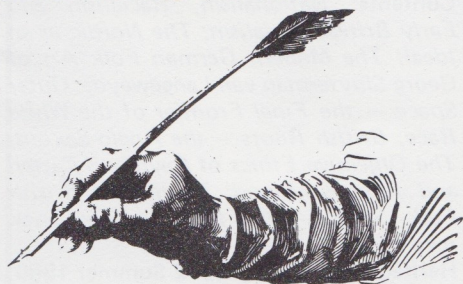
If you have anything interesting to say on the themes with which we are — or ought to be — concerned, then let us have your views.

Address contributions to *H&D Forum*, Heritage Books, BCM 5766, London WC1N 3XX.

In order to promote the freest possible debate, contributors will be identified by numbers only.

• I have read the latest *Heritage and Destiny* several times over. It is very good stuff. I think you should organise your own seminar on national and European culture. (20)

• I note with pleasure that you have taken a correct stand on the Christian issue. If the struggle in which we are engaged were a short-term one, then we might conceivably justify making some sort of expedient compromise with White Christians in order to beat our non-White opponents. But the struggle is a long-term one and there is simply no way we can continue to live with this alien ideology. (16, USA)



• Your publication is unique, I believe, in attempting to show our people's roots as a means of educating European Man to his duty to do his tasks in building upon what has gone before in order to create an even more advanced civilization, and to develop Man's potentials so that he may evolve further towards the godhead of which he is capable. Our people are what they are as a result of specific genetic facts and specific historical experience.

The conventional media, controlled by extra-European 'culture distorters' have every interest in suppressing or ridiculing Europa's very existence. Your magazine seems to have some grasp of where we have been, and a vision of where we might go. My good wishes and encouragement go out to you in your endeavour. (21)

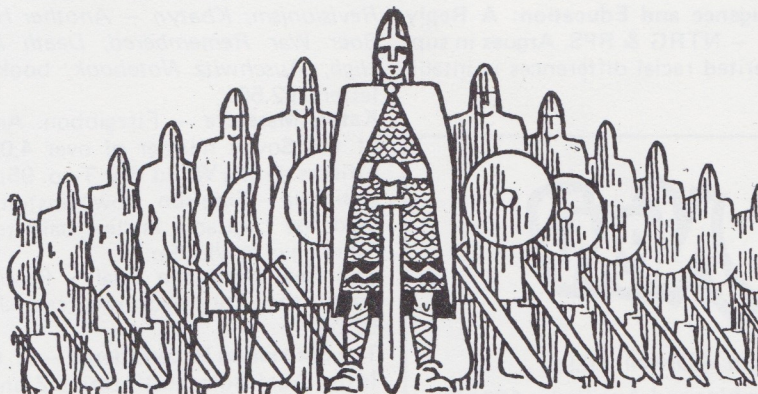
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